



The Voice of Innate Nature

Translation adapted from Urdu Booklet: *Awaaz-e-Fitrat*



ICNA Sisters Canada
Islamic Circle of North America

1. THE SIGNIFICANCE OF COLLECTIVISM IN ISLAM

Ever since the dawn of civilization, Allah (swt) has ingrained such emotional feelings within human beings for the fulfillment of which a person always needs help, mutual understanding, cooperation and collaboration with one another. There was a time when a person persecuted another to the utmost worst, imprisoned him to solitary confinement and kept him away from the company of civilized society and the social environment. Thus, the psychologists termed man a '*social animal*'.

The word "home" springs to mind about such a place where parents, siblings, and other relatives live together. Similarly, the word "social environment" invokes the concept of a group of homes in one place, people living among one another, caring and sharing each other's needs. In today's modern age, the world has literally turned into a "global village": now people across the world have become interdependent on each other, irrespective of their caste, creed, culture, nationality or social background. Broadly speaking, the trend towards living together, benefiting from and sharing each other's life experiences did in fact brew the spirit of Collectivism.

Now the question arises: are emotions and feelings the only things which bring people together, or are there some other inherent factors too besides these? A bird's-eye view of the whole scenario shows us that generally people have limited capabilities to meet even their basic needs for survival; so, necessity urges them to join hands with each other for the fulfillment of their common goals. Thus, the idea of collectivism for achieving one's goals is a natural phenomenon.

2. ISLAM AND HUMAN NATURE

If we ponder as Muslims, then our unique system of Islamic education and training clearly proves that Islam fulfills every demand of a man's innate nature in the most befitting manner. Whether it be the code of ethics, religious matters, mutual affairs, or politics - in virtually every

aspect of life, special attention has been given to human beings' natural needs and desires. That is why Islam is known as the religion of innate nature, or *deen-e-fitrah*. As the Holy Qur'an says:

“So, set thou thy face steadily and truly to the faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.” (Ar-Roum: 30)

As Prophet Muhammad (Peace be upon him) said, “Every child is born on the nature of Islam. It happens later that the parents make them Jews, Christians, or Magians.” (*Bukhari*) So, Islam is the voice of our innate nature. If a person denies or suppresses that voice, then he commits “*kufr*”. Let's analyze this issue in greater detail.

3. THE SYSTEM OF DIVINE WORSHIP IN ISLAM

It is a proven fact that a person can focus and concentrate more in prayer when in seclusion, as compared to praying in a crowd. But at the same time, one cannot overlook the significance of performing the mandatory (*fardh*) prayers in congregation (*jamaat*). Muslims have been strongly urged to perform the *fardh* prayers in congregation, as shown in the following set of ahadith.

- Prophet Muhammad(P) said, *“The reward for congregational prayer is twenty-seven times more than the one prayed alone.”*
- Some Companions were absent from regular prayers and the Prophet(P) inquired about their absence. Then he(P) said, *“I wish I could replace someone to lead the fardh prayers instead of me, and then give an order to burn them along with their houses in a bonfire.”* (Ibn Majah)

In the above ahadith, the very phrase “*order to burn...their houses*” clearly reflects that the significance of offering obligatory prayers in congregation is so vital that it has been tied to the government's responsibility to enforce it compulsorily. However, when it comes to focusing on individual '*ibaadat* (worship) such as voluntary prayers (*nawaafil*), it is encouraged to offer these at home, or alone for greater reward.

Below, we examine some other major pillars of Islam and their relation to collectivity.

Ramadhan:

In this holy month of fasting and abstinence, Muslims have been ordained to keep fast from dawn to dusk in order to increase their consciousness of Allah. This collective worship thereby establishes a vast congregational environment around the globe, in every corner of the Muslim world.

Zakaat (Alms-giving):

The different religions of the world have little concern for the economic well-being of the masses or the poor, except general encouragement to give charity. In contrast, Islam places special care on human beings in this regard by making it compulsory for every able and adult Muslim to donate a specific percentage of their personal wealth in charity towards the less fortunate. Charity is not left optional, although additional charity beyond this percentage is naturally commended and encouraged. The Prophet(P) said, *“Zakaat has been made mandatory on every capable Muslim, which is taken from the rich and distributed among the poor.”* (Muslim)

This system of Zakaat is part of the collective Islamic system. Its foremost objective is to create an atmosphere of love and empathy amongst all members of society, and thus forms a vital part of the righteous collective system.

Hajj (Pilgrimage to Mecca):

The purpose of the Hajj is to make the intention, and physically visit and perform the set rituals at the Ka’bah (the House of Allah) – the world center of Tawheed – at least once in a lifetime, at a certain fixed time and date (according to the lunar calendar), by all Muslims of the world (who can afford it).

The fundamental pillars of Hajj are *personal physical pilgrimage to Mecca and fulfilling the rites at the Plains of Arafat*. This is the biggest ever gathering of human beings, congregated at one place and at one time, on earth. Here the pilgrims converge on the Plains of Arafat on one day (Yaom-al-Arafah) at one time, from all corners of the world. The pilgrims gather here to listen to the sermon (*khutbah*) of the Grand Mufti (Ameer) of Hajj. Whosoever could not attend this event, that person’s Hajj becomes invalid - no matter how sincerely and religiously he or she has fulfilled the other Hajj rituals. Apparently, absence from this congregation also shows a paucity of connection with Allah(swt). So according to Shariah (Islamic Law), *there is no Hajj*

valid without attendance at the Plains of Arafat on Yaom-al-Arafah. This also underlines a Muslim's natural desire to know how many Muslims of different colours and nationalities live in this world, follow Islam and adhere to Islamic values.

4. DEALING WITH MANNERS AND MUTUAL AFFAIRS

When it comes to one's manners and mutual affairs, this is the real stage where a person's perseverance regarding his/her degree of faith and practice is tested; when these are developed according to Islamic teachings, person-to-person contact develops and prospers. Islam caters to all kinds of human desires in a natural way. The desire to eat, drink, and take bodily rest; relations with one's spouse and children, and the upbringing of children; caring and sharing with friends and relatives; relationships with others and the natural desire to like and be liked; the feelings and expression of sadness, anger, hate, love, and happiness - all of these myriad characteristics are a natural part of human nature and life. Outwardly, these things have nothing to do with religion. Yet Islam not only recognizes the existence of such characteristics, but also gives due importance to such things and classifies it as a part 'ibadah'.

For instance, getting married is an essential part of a Muslim's *deen*, or way of life. Those who do not like to get married, do not rightfully adhere to the Prophet (P)'s teachings. The Prophet(P) declared, *"Getting married is the prophetic sunnah (practice); one who is against this ideology is not from amongst us."* (Bukhari)

On another occasion, the Prophet (P) counseled, *"Whosoever loved someone for the sake of Allah, and hated for the sake of Allah, gave something for the sake of Allah and forbid for the sake of Allah, has completed his/her Imaan (faith)."* (Abu Da'ud)

Islam also teaches us that a *Mu'min* (believer) has six rights on another *mu'min*:

- 1) Respond in kind when another greets him/her with "*salaam*".
- 2) Accept the other's invitation, unless there is some genuine excuse.
- 3) If someone gets sick, he should visit the sick person.
- 4) When someone dies, he should attend the burial prayer.
- 5) If someone sneezes, he should respond by saying "*Yer-hamukullah*" (May Allah have mercy upon you).
- 6) When someone seeks advice from him/her, give sincere advice.

So far, from whatever angles we examine the benefits of collective activity in Islam, it appears to be very encouraging. Further research in this regard reveals that collective action is not only left as optional, but also (in many cases) firmly commanded, such as in the Holy Qur'an:

"O ye who believe! fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together by the rope which Allah (stretches out for you), and be not divided among yourselves..." (Aal-e-Imraan: 102-103)

The following two ahadtih further emphasize the above-mentioned Quranic injunction. The Prophet (P) said, *"Hold tight to the rope of discipline in the party (jamaat), and keep away from disintegration."*

In another hadith, the Prophet(P) said, *"I order you (Muslims) to do five things:*

- 1) Become attached to the jama'at/congregational pattern of life;*
- 2) Sama'a (ie, listen to the command of the Ameer);*
- 3) Obey the Ameer's command;*
- 4) Hijrah (ie, to migrate);*
- 5) Jihad fi sabeel-illah (ie, to struggle for the sake of Allah)." (Ahmad, Tirmidhi)*

It is evident from both the Holy Qur'an and Sunnah that in order to be part of an effective deterrent force in a Muslim society, one must be part of a well-disciplined organization (jama'at) that works together honestly and diligently, with team spirit, to help solve various everyday social issues. This is why Islam has always emphasized the significance and benefits of collective teamwork. No matter how pious and honest a person may be, by oneself one cannot make even a dent to correct the social ills of society.

In addition, Islam not only strongly emphasizes continued attachment to an Islamic organization, but also warns that those who have no concern with any such association may eventually lose the bonds of Islam altogether. The Prophet(P) said, *"Whosoever remains away even an inch from the Jamaa't, it means he has removed himself from the ring of Islam, unless and until he makes a return to the mainstream of jama'ati life."* (Ahmad, Tirmidhi)

In another hadith, the Prophet(P) warned, *"Whosoever did not follow the jama'at leader's commands and policies, and remained aloof from the Islamic party, and died eventually in that state, it means that one has died in a state of ignorance."* (Muslim)

The Prophet(P) also explained, *“Guarding the frontiers of an Islamic State for a day and a night is better than a month’s fasting and prayer at night; and if anybody dies (while guarding the frontiers), the reward of the work which he was performing will continue. Similarly, his subsistence will be maintained and he will be protected against trials and torments (in the grave).”* (Muslim)

The Prophet(P) said, *“The one who disobeyed the Ameer, it means he disobeyed me, and he who obeyed the Ameer, it means he obeyed me.”* (Muslim)

Imam al-Nawawi (R) points out that these ahadith testify that obeying the commandments of the party leader is mandatory, so that the Muslims’ integrity remains intact and they do not end up chaos; because disintegration is harmful from both the worldly and spiritual points of view.

5. SOCIAL LIFE

One of the beauties of Islam is that it keeps a delicate balance between an individual’s personal and collective activities. The spirit of group activity never overlaps the individual identity of a person. Nor does a person have to sacrifice his or her group activities in order to fulfill personal routine. Many group activities appear side-by-side with our daily routine. In a society where a person handles his own affairs, he is also encouraged to be part of a well-disciplined group to achieve a better and more meaningful life. The Prophet(P) advised that: *“Wherever a minimum of three Muslims live in a city or in the countryside, it is incumbent upon them to choose one from amongst themselves to be the Ameer, and the other two should follow his leadership. The absence of a collective system and discipline tantamount to an un-Islamic life system.”*

Abu Khudri(R) narrates that the Prophet(P) said, *“When three of us travel together, we should choose an Ameer out of the three to lead us.”* (Abu Daud). Thus, even during a temporary journey, one should be mindful of following the etiquette of leadership and discipline (*sama wa ata’at*).

According to Abu Talha (R), when people used to travel in a group, they would camp here and there separately during overnight stops. When the Prophet(P) came to know about this practice, he reprimanded them and said, *“Your practice of camping in such a scattered fashion*

is because of Satanic influences.” (Abu Daud). As a result, in future, the Companions never dispersed like that and were very cautious during night camping, so much so that sometimes it looked like the entire group would try to dwell under one roof.

Similarly, once a Companion, while traveling through a ravine, passed by a sweet water spring. He was enchanted by its beautiful surroundings and wished to settle down there, withdrawing from the people, but only with the Prophet(P)’s approval. So, he consulted the Prophet (P) about this issue. The Prophet(P) forbade him to do so (withdrawing from the world), because *“for any one of you who stands ready for the cause of Allah, it is better than his praying in his home for seventy years. Do you not like that Allah the Most High may forgive you and admit you to Paradise?”* (Tirmidhi)

This shows that no matter how great the worldly and spiritual advantages appear for living in seclusion, as compared to living in a populated area, Islam never permits its followers to adopt a completely isolated and secluded life over living together.

Thus, after going through the aforementioned surveys and benefits of Islam, we can clearly conclude that the status of collectivism in Islam is second to none, as compared to any other religion in the world.

6. WHY COLLECTIVISM? DISADVANTAGES OF NON-COLLECTIVISM

Our analysis shows that the significance of collectivism in social life is the same as that of water to a fish. Why is it so? Why does Islam put such extraordinary emphasis on the collective system of life? Why does it exhort its adherents to religiously follow the collective system? Why does it believe that obeying the leader of such a collective system means obedience to Allah (the Highest) and His disciple, Prophet Muhammad(P); and disobeying the Ameer’s command is tantamount to disobeying Allah’s Command? It is obvious that the role of the collective system is so powerful that it is pivotal in the service of religion and faith in people’s lives. When we approach the Holy Qur’an and Sunnah in this regard, we come to this conclusion. *“Remain clinging to your party stubbornly – because the wolf (only) attacks those animals who happen to be away from the rest of the herd.”* (Ahmad)

In other words, the collective system guarantees security of faith. The absence of such a system pushes one closer to satanic influences and away from Islam. Why does this happen?

Because a Muslim cannot protect his religious beliefs all alone. There are three main reasons for this, as follows:

1. Environmental Effects

Undoubtedly, we observe such effects in our daily routine easily. If we live in such a society where people encourage each other to do good things and stop each other from doing bad things, then certainly in such a society it will be easier to practice good things. In other words, it would be easier to practice Islam. A simple example is that of Ramadan, when it is easier for people to observe the fast rather than leave it. In the same context if we live in such an environment where it is mandatory to stop regular business at the *fardh* (obligatory) prayer times, then in such an atmosphere it becomes easier to offer daily prayers than not to. Similarly, a collective system proves to be helpful in practicing all good deeds – without which it would be literally difficult to practice Islam.

2. The Incomplete Deen

A Muslim devoid of a collective Islamic environment definitely keeps herself away from practicing Islam in totality, and it becomes actively difficult to fulfill the requirements of Allah's rights and individual rights in a befitting manner. It is Allah's right that His Divine rule should prevail in this earth, which He has made. The establishment of religious law and order on this earth cannot be possible without attaching to a collective body. One cannot even properly perform some of the regular mandatory Islamic rituals without group participation (e.g., during the Hajj pilgrimage), or teamwork (e.g., in the distribution of Zakaat money) as required by the Islamic State. For instance, if the collection and distribution of Zakaat money in a society is carried out without the supervision of a well-disciplined organization, then there is a good possibility that despite the availability of sufficient resources and supplies, many needy families will be unable to benefit from the Zakaat system. In a collective environment, the spirit of teamwork gives impetus to helping the needy very effectively.

The dearth of a collective system in different branches of a Muslim's social life not only causes the demise of the Islamic System, but also allows un-Islamic rituals to creep into the Muslim's social life. As a result, many un-Islamic traditions and norms (like celebrating Shab-e-Baraat, Valentine's Day, etc.) are rampant in the Muslim society today.

3. Human Rights

Likewise, is the case of human rights. In the absence of a well-tailored collective system, social welfare initiatives like feeding the hungry, or visiting the sick people, would not be very

effective. And the more a Muslim remains away from the collective system, the more feelings of loneliness develop inside that person within the Islamic society.

Similarly, in the social life of a Muslim, the absence of a well-defined and vibrant collective system casts a very negative and long-lasting effect on the Muslim society as a whole. Because in such situations, not only do the Islamic values and characteristics gradually fade away from various walks of (Islamic) life, but un-Islamic values and characteristics silently replace them as well. It is a fact that despite having knowledge of Islam, if a Muslim practice a religion other than Islam, then his beliefs in Islam become ineffective. The various un-Islamic rituals and customs (e.g., at times of marriage and death) prevalent in today's Muslim society are glaring examples of this fact.

7. THE DOWNFALL OF RELIGIOUS AWARENESS

Our everyday analysis, and observation of case studies, tells us that if a person is abandoned to live in an utterly filthy place, his initial reaction is one of strong disgust. He strongly feels that it is a dirty location – and then gradually, he becomes used to it unless and until someone from the outside points out that the location he is living in is filthy and unhygienic. Such exactly is the case of a Muslim who is living in such an environment where ‘might is right’, i.e., power lies in the hands of some tyrant instead of Allah, where the decision-making authority in all walks of life is someone else other than Allah and the Prophet (peace be upon him). In the beginning such a Muslim would feel uncomfortable living in such an environment, but then gradually he will get used to living in such conditions. His life will transform into one of despair; then his religious fervor will die down; and literally opposition will end against the prevailing system. Gradually a time may come, when he will actually advocate in *favour* of such an un-Islamic system. All vices will appear as virtues.

A Muslim who is not living in an Islamic collective system faces continual hammering against his or her Islamic beliefs and eventually ends up in a helpless and deadly situation. That's why our Prophet (P) has said: *“The example of those who remain away from the Jamaat is like the helpless prey trapped under the clutches of Satan.”*

8. ADVANTAGES OF COLLECTIVITY

If on the one hand we see such grave disadvantages to a disorganized or nonexistent party, then by the same token we need to look at the advantages of a strong and united party(*jamaat*). The Prophet(P) said, “*Allah’s Hand is always on the Jamaat.*” We can enumerate some of the advantages as follows:

1. The collective way of life helps its members gain Allah’s Pleasure in a better way by adopting good habits and quitting bad ones in a team spirit.
2. The *jamaat* provides a positive environment for good habits to flourish and the gradually discarding of all bad habits.
3. The more pious and God-fearing a member becomes; the stronger the party’s roots will be and the better overall image of the party and its members.
4. Being a member of an Islamic *jamaat* provides positive nourishment for the growth of Islamic beliefs. It helps the members march forward to attain the maximum pleasure of Allah, and provides the opportunity to get closer to Allah. Thus, it invigorates the Islamic spirit, collectively as well as individually.

9. THE WHAT, WHY AND HOW OF ISLAMIC COLLECTIVISM

Whenever a party of human beings is formed, the main purpose and *modus operandi* is highlighted. The greater the goal and purpose of the organization, the greater the chances of success and achieving the ultimate target [not true!]. This is why Islam has so vehemently emphasized *active participation* in an Islamic party. Islam does not expect its members to blindly follow collectivism, nor does it support discipline merely to be called a well-disciplined party. Even from an Islamic point of view, the collectivism mandate must have certain well-defined motives to justify its significance in an Islamic party. Even if the office-bearers and makers of such organizations are Muslim, still its manifesto must be screened out as to see how far its approach is realistic in achieving the goals. If its goal differs than the real motives of an Islamic collective system, then the existence of such a party is of no use.

In fact, the real purpose of any Islamic party and the Islamic Ummah should be the same, and in accordance with the way Allah wants to implement His Divine law and order on this earth:

“Thus, have We made of you an Ummah justly balanced, so that ye might be witnesses over the nations, and the Messenger a witness over yourself...” (Al-Baqarah:143)

“You are the best community that has been raised up for mankind. You enjoin what is good, and forbid what is evil, and you believe in Allah...” (Aal-e-Imraan:110)

The witnessing of truth, doing and encouraging good while stopping and forbidding evil (*amr-bil-marooaf wa nahya anal munkar*), and the establishment of *deen* on this earth is actually three facets of achieving the same goal. So, it is quite evident that the main purpose of creating the Ummah is to establish the authentic system of Allah’s Deen on this earth, in every walk of life. Furthermore, this also suggests that if Muslims unite together and create a well-established party for any other motive, then it is against the spirit of Islam, and it will sound as if the Muslims are without any purposeful party. So, what is the fine line on which the Holy Qur’an commands the Muslim Ummah to join together? Allah the Most High says:

“And hold fast, all together by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus, doth Allah make His Signs clear to you: that ye may be guided.” (Aal-e-Imraan:103)

Reviewing the Prophet(P)’s Sunnah, we see that when anyone from any part of the world – irrespective of caste, creed, colour, or social background – came into the fold of Islam, he or she automatically became a member of the Islamic *jama’at*. Grouping and factionalism has no place in such a party. The Prophet(P) said, *“Whosoever calls people to unite on the basis of jahiliyyah (ignorance), his abode is in the Hellfire, no matter whether such a person prays punctually, keeps fast, and thinks himself a Muslim.”* (Ahmad, Tirmidhi)

10. IGNORANCE vs. ISLAM

Ignorance and Islam are diametrically opposite each other, just as Tauheed is opposite to Shirk. Thus, every call which does not originate from the Holy Qur’an and Sunnah, will be termed as a call based on ignorance. Islam has emphasized for Muslims to lead a collective life. So, if anybody invites someone to join a group association not based on collectivism, then such an invitation will be based on ignorance.

Similarly, one who calls for Muslims to unite on the basis of caste, creed, colour, nationality or family background, then such is a discriminatory call, and any such call is based on ignorance. The Prophet(P) himself once mentioned, “He is not among us who calls himself on the basis of caste, creed or colour and is discriminatory.” (Abu Da’ud)

This hadith is a clear verdict that invitation on the basis of Islam and invitation on the basis of a certain class can never be the same, no matter how much the latter happens to be a Muslim. For instance, when a quarrel took place between the Ansaar (native residents of Madinah) and the Muhaajirun (emigrants) on the issue of sharing water from a well, on the occasion of Ghazwa Mustalaq, both the Ansaar and Muhaajirun called on their respective clans for help. When the Prophet(P) heard the noise, he(P) said, “*What call of ignorance is this? Although you (both) are Muslim. Keep away from such a practice, because this is a very bad thing.*” (Bukhari)

The Prophet(P) further added, “*He is not amongst us who wages war on the basis of discrimination, nor he who gives his life on the basis of discrimination.*”

In short, there is no basis for unity other than the basis of religion, where Muslims are asked to unite, and there is no good or blessing in any such gatherings other than those based on Islamic collectivism.

11. MODUS OPERANDI

Now the question arises, that who can create and activate a vibrant collective system into existence? The Holy Qur’an gives us a guideline before embarking on such a program, and says,

“Oh, people of faith, fear Allah religiously, the way He wants you to fear, and do not die except death comes to you as a Muslim.” (Aal-e-Imraan:102)

In other words, the bottom line to bind people is holding the Rope of Allah together; then the people of such a collective system would really have taqwa (god-consciousness) in their hearts.

Thus, this is the most basic and compulsory condition (i.e. to have real taqwa) to become a sincere and true part of this collective system. Without this condition, no-one can

become a member of the *jama'at*, nor can anyone qualify to become a member who such characteristics of imaan. The more one's faith is deep-rooted, strong and firm, the better member one will turn out to be; and the more one's faith is weak and unstable, the more unreliable such a member would be, echoing a weaker attachment to the *jama'at*.

12. CHARACTERISTICS OF AN ISLAMIC PARTY

In order to run a plant smoothly, it needs a well-qualified manager and a good team of trained workers. Similarly, to run a school successfully, it needs a well-educated principal and a team of well-trained teachers. In the same way, it requires an Ameer and a team of educated workers to run an Islamic party. The Holy Qur'an says:

"Oh, people of faith, obey the commandments of Allah, and His Messenger, and the more knowledgeable amongst you." (An-Nisaa:59)

Umar(R) said, "There is no Islam without *jama'at*, and there is no *jama'at* without an Ameer."

In another hadith, the Prophet(P) said, "I order you (Muslims) to do five things: 1) get attached to *jamaat*/congregational pattern of life; 2) *sama'a*, ie listen to the command of the Ameer; 3) obey the Ameer's command; 4) *Hijrah*, ie to migrate; 5) *Jihad fi sabeel-illah*, ie to struggle for the sake of Allah." (Ahmad, Tirmidhi)

In this hadith, leadership is not possible without sincere listening and religious obedience (*sama'a wa ata'at*) from the followers. How far this obedience will go, to what level, to what spheres of life it applies, until what time, and where it will end - the Holy Qur'an and Ahadith also give clear injunctions regarding these aspects.

The Prophet(P) said, *"(Even) If a servant is made your Ameer, who may be missing some limbs, but he acts and leads you according to Qur'anic injunctions, then you should listen to him and obey him."* (Muslim)

Additionally, the Prophet(P) said, *"There is no obedience required for any sinful thing."* (Muslim) In other words, the basic requirement for obedience to a command, is that the command should not be contrary to the Holy Qur'an and Sunnah.

13. SAMA'A-wa-ATA' AT (Listening & Obeying)

The degree of obedience required by Islam means unconditionally following the commandments of Allah and His Prophet(P). Such actions should be free from 'ifs and buts' and must be flawless and impartial.

Ibadah bin Samaat(R) narrates, "Whenever the Prophet(P) took an oath from us on any issue, the full and honest commitment meant that we have to listen and obey our Ameer at all times, whether we are at ease or in difficulty, or even if the verdict goes against our personal interest." (*Muslim*)

The Prophet(P) even emphasized the necessity of creating a "Consultative and decision-making body". However, an Ameer cannot make a final decision through "*de Jure*" or personal whims and opinion. This is totally un-Islamic. Even during the Prophet(P)'s lifetime, we come across many incidents in which he(P) literally consulted his team of Companions on the issue of digging trenches at the Battle of the Trench, or ordering his fighting forces to conduct the Battle of Uhud on the city's (Madina's) outskirts. The Quranic injunctions in *Ash-Shoora* and *Aal-e-Imraan* about mutual consultation in deciding and solving community affairs is noteworthy in this regard.

14.PERFORMANCE EVALUATION and ASSESSMENT.

This may be termed as the pivotal characteristic for maintaining the discipline and structure of any collective organization. Islam always encourages us to keep the system of self-assessment and performance evaluation alive and active in an environment of mutual trust and brotherly love. The day such a system becomes inactive will be the downfall of any such organization. Our Islamic history tells us that even an old woman had the courage to stop Caliph Omar(R), and question his credibility. There is nothing wrong in resorting to assessment, no matter that person is the Head of State.

15.THE BROTHERHOOD

The type of Collectivism which Islam requires is not only legally valid, but also professes Unity of hearts and mindset, beliefs and vision as well. It is virtually impossible that a person loves his religion, but hates pious religious people. A well-organized collective system cannot exist until and unless its endeavors, motives, faith and vision are all sincerely united together; merely fake pomp and show and selfish motives won't work in this case.

Abu Hurairah(R) narrates that the Prophet(P) said: *"No doubt wishing well is the Gist of Deen; No doubt wishing well is the Gist of Deen; No doubt wishing well is the Gist of Deen."* The Companions asked: "Oh Prophet(P) of Allah, wishing well for whom?" He(P) replied: *"...For Allah, His Book, His Messenger, for Muslim Rulers, and for Muslim people as a whole."* (Muslim)

Anas(R) narrates that the Prophet(P) said: *"None of you can become a Mu'min unless and until he chooses the same thing for his Muslim brethren what he prefers for himself."* (Bukhari).

In yet another Hadith, Abu Moosa(R) narrates, the Prophet(P) said: *"Mu'mins are like part of the same edifice, whose (staying together) provides strength to the building."* (Muslim)

Thus, the invitation of Islamic Collectivism is good for all humanity and especially for Muslims: it is their mouth-piece.

16.Enter "Whole-Heartedly into the Fold of Islam"

There should not be any sphere of our life: whether it be social, economic, political, or moral, which is left vacant and devoid of Divine supremacy. The **Mission of Collectivism** in this world is to regulate the Divine Rule, implement it in every walk of people's life, and make full effort to ensure that the law and order on this earth is enforced and controlled by noble and pious leaders, and not the corrupt ones.

17. CURRENT STATE OF THE UMMAH

Currently, the Muslim Ummah is passing through darkest era of its history. There are divisions and disenchantment; anti-Islamic forces are spearing heads on all corners. In such a situation, anyone who is perturbed deep inside his heart, feels that there must be such a well-

crafted Collective System to guide today's Muslim Ummah, which could take them out from this state of distress, and find some ways to save it from Zionist-cum-Western hate-mongering propaganda. Although we just surmised that a well-disciplined Collective system serves as a **driving force** for the Muslim Ummah without which it will be a gutless spiritless body. However, this is a fact that no international body remains intact in its ideology forever. This Ummah is currently undergoing the same crisis situation where the Collective System is scattered and splintered into pockets of groups here and there.

So, what should the torch bearers of our Ummah do in such a situation? Should they just sit cross-handed and helplessly watch their ship sink; or learn from our mistakes, invigorate and regroup themselves with a new spirit and march forward? Historically it is a proven fact that no mass revolution in the world has succeeded without the well-planned effort of a collective party.

Thus, in the absence of a strong **Collective System**, any effort to reorganize the party with bits and pieces will be futile. At this juncture, the Muslim Ummah does not need a party but 'The Party'. Such 'Party' which is organized only on the basis of Quran and Sunnah, the manifesto of which includes not only to stop further disintegration of the scattered Ummah, but also regroup them and move on the way to success; be witness to the Truth; spread the good (*Amr-bil-ma'roof*), forbid the bad and evil (*nahi-anil-munkar*); and keep inviting people towards eternal success. So that the blessing which we reap from such a system may also benefit rest of the humanity of this world by the passage of time, and make this world a true land of peace and tranquility. This is the real **Message of Islam**.

